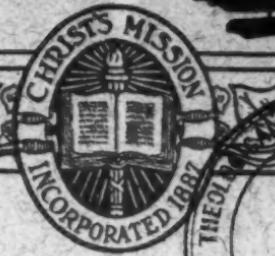


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THE CONVERTED CATHOLIC MAGAZINE

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FREEDOM FROM FEAR

BEHIND THE RUSSIAN-POLISH RIFT

POISONING THE BIBLE
FOR CATHOLIC USAGE

MYSTERIOUS CASE OF
GENERAL GIRAUD

POST-WAR PLANS OF PIUS XII

• • •
June, 1943

229 WEST 48TH ST.
NEW YORK 19, N.Y.

THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

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Vol. IV (*New Series*)

JUNE, 1943

No.

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SUBSCRIPTION PRICE: \$1.00 A YEAR — SINGLE COPY 15c
CANADA AND FOREIGN, \$1.25

All Communications to: The Editors,
The Converted Catholic Magazine,
229 West 48th St., New York 19, N.Y.

For your convenience, you may make checks and money orders also payable to
CHRIST'S MISSION, INC. at same address.

The Converted Catholic Magazine

Edited by Former Catholic Priests

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. IV (New Series)

JUNE, 1943

No. 6

FREEDOM FROM FEAR

"Let not your heart be troubled, neither let it be afraid."—John 14:27.

FEAR has always been the most effective weapon of religious and political tyrants, by which they have forced the masses of common men to do their bidding blindly. It should not be surprising then that Jesus Christ preached continually against fear and assured the people that they must not be afraid of what tyrannical men could do to them. Nor is it without significance that this 'freedom from fear' has been made one of the basic aims of the United Nations against the forces of Fascism and its collaborators.

No man is really free as long as he must live in terror of the claims of other men to be able to deny him the necessities of life here on earth, or eternal life hereafter.

Fear is the source of power underlying the teaching and organization of the Roman Catholic church. It is the secret of its success in making millions of credulous people blindly obey its dictates. Only those who have been liberated from the church of Rome fully realize this, but most of them discover that they cannot succeed in ridding themselves entirely of this ingrained fear. For it is a fear that so conditions the nervous system that even after the liberation of the mind and spirit its after-effects remain. The Jesuits have always boasted, as their Nazi imitators do, that if a child is given to them up to his seventh year, nothing in after-life will completely emancipate him. 'Fallen-away Catholics,' they say, always 'come back to the church' before they die.

Terrorization makes slaves of men by depriving them of their right to live as free sons of God. It is a denial of the teaching of God in Christ that, as by love men have been redeemed, so by love they should govern their relations both to God and their fellow men.

"There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth not is made perfect in love."

—I John 4:18.

EDITORIAL NOTES AND COMMENTS**VICTORY FOR US**

THE PROUD Jesuit magazine *America*, most influential Catholic periodical in the United States, in its issue of May 15, 1943, printed the following humiliating admission:

"In the interest of religious charity, the footnote to 'Apocalypse,' 2:9, has been altered in the Army-Navy edition of the Holy Scriptures."

The reference is to an obnoxious footnote in the new Roman Catholic Revised New Testament, copied in a special edition for the Armed Forces and published at Government expense, which says: "*The Jews are the Synagogue of Satan.*"

Our discovery of this outrage led to a unified protest by Protestant and liberal organizations, with the result that Roman Catholic authorities were forced to order the alteration both in the Army-Navy and official civilian edition of their Revised New Testament, which was publicized with such great fanfare of praise last year. It is the first time, to our knowledge, that such a protest had effect on official Roman Catholic activity. The victory is all the more striking in the fact that it actually brought about a change in the Roman Catholic Bible. The footnote in question is not only obnoxious and hate-breeding, but a downright falsification of the text to which it refers.

In this issue of our magazine will be found the full story of the case, as was promised in our last month's issue.

THE CATHOLIC PEOPLE

NOTHING in our magazine should ever be construed as criticism of the attitude of the Catholic people as a whole in America toward democracy's fight against the Axis. Catholics in general are conscientiously and fearlessly fighting for the Four Freedoms which are their American heritage just as much as anybody else's.

But we do not think that many Catholics agree with the propagandists of their church that American Catholics are fighters and heroes and earnest war workers just because they are Catholics by religion. It is rather because they are Americans and value the freedom of religion and speech, freedom from want and fear they possess as Americans.

Our concern is that what American Protestants, Catholics, Jews and others are fighting, working and dying for will not be betrayed, after the fighting, working and dying are over, by the reactionary intrigues and plots of the church of Rome or of any other church or clique. This has happened too often in the past to make us complacently think it is bound to be different this time.

REMINDER

WE WISH to remind our readers that the next issue of "The Converted Catholic Magazine" will be mailed about the middle of August. We need the summer months for necessary research and office re-organization.

GENERAL GIRAUD

THE ARTICLE in this issue on General Giraud, Civil and Military Commander in Chief of the French forces in North Africa, is of timely interest. For it is still a question whether his conversion to the ideals of democracy and liberty is genuine or a mere bluff.

According to a feature article in the reliable *Christian Science Monitor* of May 6, signed by its staff correspondent R. Maillard Stead in Algiers, Giraud is no friend of democracy, and his solicitude for the aims of the United Nations and his revision of the Vichy decrees are a mere cover for his real aims and intentions. Reporting a speech of General Jean Mendigal, commander of Giraud's French Air Forces in North Africa, before a group of officers and non-commissioned officers of aviation at Biskra on April 5 of this year, Mr. Stead quotes General Mendigal as saying: "*After the expiration of a two-month period of legislative revision, you will see that the work of the Marshal [Pétain] will, in fact, remain intact.*"

This General Mendigal and General René Prioux, Giraud's Secretary-General for Military Affairs, are well known to be extreme rightists. Mendigal is reported to have declared further:

"Basically, what is there for you to worry about, gentlemen, if the words liberty, equality, and fraternity are written anew on the front of mayoral halls in place of other words? Nothing at all. And this is an illustration which enables you to understand what General Giraud is doing. He has taken the old writing and restored it for the benefit of strangers. That is all. Nothing is changed for us. We change only the face."

This speech was delivered by General Mendigal in the courtyard of a school only a few yards from Allied headquarters. There is much more to it than what is quoted here. "*Americans*," he said for instance, "*have not understood our 'subtle game' of 1942.*" It is indicative of the conflict yet to be fought out by the United Nations in Europe itself against the forces of Catholicism and Fascism which will endeavor to retain authoritarian regimes after Hitler and Mussolini have been put to flight.



RETURN TO MEDIEVALISM?

WHAT the Catholic church hopes will be the outcome of this war is a return "*to the spirit behind the institutions of the Middle Ages.*" This was the pronouncement of Jesuit Gerald G. Walsh of Fordham University at the New York regional meeting of the Catholic Historical Association in the Hotel Commodore on May 8. He pictured this as a "*new Renaissance and a new Reformation*," arising from an agreement among Catholic, Protestant and Jewish leaders on the ten points of the Papal peace program, which, he said, "*is in effect the essence of medieval Christendom.*"

This aim of the Catholic church to restore the spirit and conditions of the Middle Ages, after the destruction of the effects of the Protestant Reformation, is no secret to anyone who knows the history of Europe during the past four hundred years. It is implicit in all the works of Nazism and Fascism.

MSGR. JOHN A. RYAN

LIBERTY-LOVING Americans for many years regarded and praised Msgr. John A. Ryan as the one outstanding Catholic churchman on the side of liberalism and democracy. They lavished him with praise as being anti-Franco, anti-Fascist and a true American democrat. Unfortunately, much of this sentiment was wishful thinking. Sooner or later wishful thinkers are awoken to reality by a rude shock.

"Scratch a 'liberal' Catholic and find a reactionary" is a well-tried saying. It will surprise many to learn that it is largely true of Msgr. Ryan. In a letter to the *New Republic* of March 8, he went out of his way to disclaim that journal's praise of him as a true democrat who condemned Franco. He clearly stated that he always was, and still is, in favor of Franco.

As if this bald acknowledgment were not enough, Msgr. Ryan has since taken up the cudgels for the very reactionary magazine, *America*, published by the Jesuits, which, in its issue of April 1, 1939, laid down the principle that: "*Every American Christian must be a conscientious objector in a World War where the United States is an ally of atheistic Russia . . . he must refuse to be conscripted, even though he be executed for obeying God rather than Caesar.*" That the Jesuits, for reasons of opportunism, have relaxed this stand since Pearl Harbor proves no real change of heart or conviction.

Like Professor Francis E. McMahon of Notre Dame and other would-be Catholic liberals, Msgr. Ryan is now afraid that he has been too much comfort to progressives, whom he baits in *America* as "Left-wing liberals." The

real fact of the case is that Ryan is now trying to save face for himself in the eyes of the reactionary Jesuit leaders of his church who are intent on building up a world federation of Catholic-Fascist states.

Writing in the Jesuit *America* of May 8 under the title "Thunder to the Left," Msgr. Ryan expresses alarm at the abundant evidence recently marshalled by liberal publications to prove the Vatican's conspiracy with "the diplomatic corps, the army, the high clergy, finance and big industry, and, in some cases, the large landowners . . ." He astutely accuses "Left-wing liberals" of being anti-Catholic and anti-religious, adding that they will drive the anti-liberal Catholic to Fascism. "He [the Catholic] will probably take his stand against democracy," says Msgr. Ryan, "because the democratic cause has been temporarily usurped by the enemies of religion." Here is the old Jesuit trick of making an atheist, "an enemy of religion," out of anyone who calls attention to the political intrigues of the Vatican. Here, too, is the old ruse and implied threat that "Catholics will turn Fascist, if you stop appeasing them."

When a show-down comes between reactionary Catholicism and progressive Americanism, the 'liberal' Catholic has no choice. Obedience to the church, ingrained through childhood fears and maintained by social pressure, invariably wins the day. Msgr. Ryan is no exception. He will allow himself, in the end, to be used by the Jesuit strategists of the church, who are now doing an 'inside job' to rob the United Nations of a real victory over the forces of authoritarianism and clerical-fascist reaction.

BEHIND THE RUSSIAN-POLISH RIFT

ONLY those who know and study the background of events in Europe understand what is really back of the recent rupture in the relations of Russia and Poland. The story of the alleged massacre of 10,000 Polish officers by the Russians was merely the occasion that brought into the open the conflict of forces that had become increasingly explosive for many months.

The real issue between Poland and Russia is a proposed Federation of Central European States which would act as a Catholic-authoritarian bloc to keep Russian influence out of Europe. In this Catholic-fascist 'safety belt' (*cordón sanitaire*) extending from the Baltic to the Mediterranean—from Finland to Spain—Poland has been planned on to fill the chief role. It would be an application to Europe of the successful 'Darlan-Giraud experiment' of North Africa. According to an Associated Press dispatch from London to the N. Y. *Herald Tribune* of April 30, this anti-Russian alliance has been under discussion for a long time among the mid-European governments-in-exile.

Nor should it be surprising to realize that the formation of this 'safety belt' of Catholic buffer states against Russia was the object of Archbishop Spellman's secret negotiations in Madrid, Rome, London and elsewhere. It will be remembered that London newspapers reported Spellman's tour as "fraught with a certain element of mystery ever since his stay at the Vatican;" that he not only had long secret interviews with Franco and Axis representatives in Spain and Italy, but consulted with officials of the exiled governments in London and had an intimate talk with Mr. Anthony J. Drexel Biddle their Amer-

ican ambassador, who is a close friend of Polish reactionaries and former ambassador to Warsaw. His daughter is married to Prince Hohenlohe of Poland, who is now living in the United States as Minister Hohenlohe. It will also be remembered that negotiations for an agreement between Finland and Russia were abandoned after Spellman's consultations with the Finnish ambassador at the Vatican.

This proposed mid-European federation of Catholic nations (Poland, Lithuania, Czechoslovakia, Hungary, Austria, Croatia and Bavaria) together with the Catholic bloc of Latin countries (Italy, Spain, Portugal and a 'regenerated' France) would well serve Hitler's original purpose of a "bulwark against Communism" in Europe.

In the Vatican blueprint for a 'new order' of reactionary conservatism, an even larger and more ambitious "holy alliance" is planned. It would take in all Latin-American countries and French Canada, after these have been purged of Protestant and liberal influence. Thus the line would run from the Arctic straight through to the Mediterranean, then westward to Spain and Portugal; from there it would extend, in pincers form, south to Hispanic America and north to a Catholic-dominated Canada. Russia would be safely outside this orbit and the United States within its 'protective custody.'

That Russia was well aware of Poland's part in this anti-Soviet plan is plain from the fact that Stalin immediately and realistically reacted to Sikorski's version of Goebbel's atrocity story by suspending diplomatic relations.

Prior to Goebbel's story about the massacred 10,000 Polish officers, Roman

Catholic spokesmen and press in Europe and America were manufacturing reports of Russian barbarities against Poland. The national Catholic publicity bureau in Washington (NCWC) circulated a story from Bishop Gawlina of "400,000 Polish children left to die of starvation and exposure in Soviet Russia."

This serious breach in the unity of the United Nations is one of many setbacks to the cause of democracy and freedom in which, beneath the glove, can be seen 'the fine Italian hand' of Vatican intriguers.

"TIME" magazine of April 26, 1943, tells how Catholic officialdom in the United States helped Goebbels divide Poland and Russia. It told how: "The U. S. National Catholic Welfare Conference in Washington charged that Russia was holding 2,000,000 Poles 'as virtual hostages,' and that Soviet officials had been confiscating relief packages sent to Polish internees in Russia by U. S. citizens." Among the factors that caused the Russian-Polish conflict, Time magazine of the same date also lists "Catholic distrust of the U. S. S. R."

CORRECTION

IN THE MAY ISSUE of THE CONVERTED CATHOLIC MAGAZINE a mistake was made in calling Admiral Leahy a Roman Catholic. He is a Protestant. So, too, is Patrick J. Hurley, mentioned in the same article, "The New Fascism."

It is a mistake to conclude that because a politician cooperates with Vatican policy, domestic or foreign, he must be a Roman Catholic. Many of its closest collaborators are Protestants, such as Admiral Horthy, Hungarian dictator, and President Hyde of Ireland—and our American political journalist John W. White, advocate of the expulsion of Protestant missionaries from Latin America.

ENGLAND AND THE POPE

SHAKESPEARE recorded England's post-Reformation attitude of resistance to the Pope in the following excerpt from *King John*:

Thou canst not, Cardinal, devise a name
So slight, unworthy and ridiculous,
To charge me to an answer, as the pope.
Tell him this tale; and from the mouth
of England
Add this much more, that no Italian
priest
Shall tithe or toll in our dominions;
But as we, under heaven, are supreme
head,
So under Him that great supremacy,
Where we so reign, we will alone up-
hold,
Without the assistance of a mortal
hand.
So tell the pope, all reverence set apart
To him and his usurp'd authority.

Though you, and all the kings of Chris-
tendom
Are led so grossly by this middling
priest,
Dreading the curse that money may
buy out;
And by the merit of vile gold, dross,
dust,
Purchase corrupted pardon of a man
Who, in that sale sells pardon from
himself,
Though you and all the rest so grossly
led
This juggling witchcraft with revenue
cherish,
Yet I alone, alone do me oppose
Against the pope and count his friends
my foes.

—*King John, Act iii, Sc. 1.*

BUY WAR BONDS

POST-WAR AIMS OF PIUS XII

INDICATIONS of the Vatican's plans for post-war Europe are becoming more plentiful every day. They hinge upon all that the popes have aimed at during the past half century, and are clearly summarized in the following excerpts from a feature article in The Washington Post of February 21, by Andre Visson, former Belgian newspaper editor and now foreign news commentator in Washington:

"The disappearance of the Austro-Hungarian Empire with the 'Apostolic' Hapsburgs weakened the Vatican's position in Europe . . . The aged Cardinal Gasparri, secretary of state [to Pope Pius XI], helped him devote himself to the restoration of the great Catholic power on the Danube. He found an intelligent and discreet ally in Monsignor Ignace K. Seipel, chancellor of the Austrian republic, who patiently laid the foundation for a new Holy Roman Empire. Msgr. Seipel, however, died in 1932, just a year before Hitler's ascendance to power."

"Faithful to its tradition of compromising with the existing power factors, as long as the basic principles of the Catholic Church are not endangered by the compromise, the Vatican maintained diplomatic contacts both with Czechoslovakia and Yugoslavia. It did not ever have, however, any sympathy with either of these states."

"The present war opened great new possibilities to the Vatican statesmen. Pope Pius XII (who as Cardinal Pacelli was Vatican secretary of state, succeeding Cardinal Gasparri) pursued the policy of Pius XI, with the difference that he has a chance to realize the great political dreams of his predecessor.

"Pius XI dreamt of a Catholic federation which would stretch from the Baltic to the Adriatic Sea. Cardinal Gasparri played with the idea of a union of all the Catholic German countries, Austria, Bavaria, Rhineland. This plan still seduces those who believe in the possibility of dismembering Germany. Few people in Vatican circles, however, are reported to believe in its feasibility. Therefore, Vatican politicians are now sponsoring two other Catholic federation projects:

"The first project foresees the restoration of Austria-Hungary (with the Hapsburgs, if possible). A restored Austria-Hungary would form a federation with Poland in the north and with Italy in the south . . ."

"Should restoration of Austria-Hungary meet with too great resistance from the Catholic Slovaks, Croats and Slovenes who have suffered under the Austrian and Hungarian administration, the Vatican would support the so-called 'Polish Federation' plan. This is not so ambitious a plan as the 'Austrian-Hungarian' one. It has several versions. It could begin by a federation between the Poles and the Czechs and the Slovaks. The Croats and Slovenes would be invited to join by Slovaks and Czechs, and the Poles would later bring in the Hungarians, with whom they have always been on good terms. Austria, coming last, would accept the status of the federation and would no longer frighten with Hapsburg shadows those Slavs who fear the revival of an Austrian-Hungarian rule."

"The Vatican political circles are very anxious to win the support of all the Catholic Slavs for their plans . . . The Vatican radio station goes as far as possible in its Polish broadcasts in assuring the Poles that their independence will be restored. The puppet Slovakia with its clerical Premier Jan Tiso [a Monsignor] who succeeded Father Hlinka, necessarily enjoys the support of the Vatican . . . On New Year's Day the Pope sent a telegram [of good wishes] to the terrorist Ante Pavelich, head of the Croatian Ustash [Gestapo] regime."

"Dr. Benes, Premier of the Czechoslovakian Government-in-exile, is considering the conclusion of a pact with Soviet Russia on the British pattern and is definitely opposed to any Vatican combinations . . ."

POISONING THE BIBLE FOR CATHOLIC USAGE

THE FORCES that work in defense of our liberties are often bedevilled by their own individualism, and fail to organize or even cooperate effectively toward their common end. But we are happy to say that in one instance recently The Converted Catholic Magazine was the means of achieving successful unified action of these forces of liberty and decency. This successful action is all the more remarkable in that it stopped an attempt of the highest authorities in the Catholic church to propagate racial, religious and anti-labor hatreds among Americans similar to those spread throughout Europe by Joseph Goebbels and his hate-breeding imitators. What should shock everyone is the fact that this outrageous attempt was made by distortions and falsifications of the Bible.

A few months ago, our staff of The Converted Catholic Magazine discovered in the new Revised Version of the Roman Catholic New Testament flagrant anti-Semitic propaganda in footnotes that not only twisted the original texts out of all proportion to their meaning, but actually falsified such texts. To add to the outrage, it was also discovered that nearly one million copies of a pocket-sized edition of this New Testament were being printed at Government expense for distribution among the armed forces here and abroad. This Army edition contained the same obnoxious anti-Semitic footnotes and was editorialized in several places with a distinct anti-labor bias.

Lacking the necessary means to make these facts as widely known as they deserved, we allowed others to do so. Protests were made through the press, radio, and by letters from labor and other organizations to President Roosevelt. As a result, orders were issued to stop further printing of the Army edition of this Catholic New Testament. Furthermore, for the first time in history, to our knowledge, Catholic church authorities admitted misuse of the Bible by promising, through the National Conference of Christians and Jews, that at least one of the most obnoxious of the anti-Semitic footnotes would be removed from future printings of their New Testament for civilian use.

Last month we promised the full facts of the matter to our readers. Here they are:

FOOTNOTES are an essential part of Roman Catholic bibles printed in the language of the common people. They have been required since the Council of Trent. Their necessity was decreed anew by the *Congregation of the Index* in Rome on June 13, 1753. This decree ordered that: "*Versions of the Bible in the common tongue shall not be permitted, unless they have been approved by the Apostolic See, or are accompanied by annotations from the Holy Fathers of the Church.*"

The obvious purpose of these footnotes or 'annotations' is to explain away the contradictions between the evident meaning of the Bible text and the teachings of the Catholic church.

Last year, Catholic publicity agents

gave a countrywide build-up to a new and revised English edition of the Roman Catholic New Testament. It was hailed as the result of many years of devoted labor on the part of "eminent Catholic scholars." It was published by the Episcopal Commission of the Confraternity of Christian Doctrine, after being examined and approved by the pope acting through his Roman Biblical Commission.

This new edition is an improvement over its outdated predecessor in the sense that it modernized the English and discarded a few of the many obvious mistranslations that had long been ridiculed by Protestant critics. Unnoticed, however, in this Revised Catholic New Testament was the insertion of

other footnotes that in some instances are loaded with social and political propaganda and have nothing to do with religion, much less with the Bible itself. In fact, some of these uncalled-for annotations flatly contradict the biblical texts to which they refer. These indoctrinating footnotes take a prejudiced stand on two of the most burning questions of the day, namely, *labor unionism and anti-Semitism*.

This malicious editing of the Revised New Testament was outdone in a condensed version for the Armed Forces, published at Government expense. It is entitled, "*My Daily Reading from the Four Gospels and the New Testament*". It was compiled by Father Stedman, pro-Franco propagandist, whose version of the Roman Catholic Missal was

sufficiently anti-Semitic to induce Father Coughlin to distribute it to his readers free of charge. One million copies of Stedman's mutilated version of Catholic New Testament selections were distributed at Federal expense to Catholic soldiers and sailors. Plans had been made to print many more with Government money.

Among several thinly-veiled disparaging references to Labor and the Jews there is a footnote to chapter 2, verse 9, of *The Apocalypse* (called by Protestants "The Book of Revelation") which is unbelievably vicious. The verse to which the footnote is attached reads as follows:

"I know thy tribulation and thy poverty, but thou art rich; and thou art slandered by those who say they are Jews and are not, but are a synagogue of Satan."

MY
DAILY READING
from the
FOUR GOSPELS
and the
NEW TESTAMENT

GOSPELS UNIFIED
EPISTLES UNIFIED

PREPARED FOR USE OF CATHOLIC
PERSONNEL OF THE ARMY OF THE
UNITED STATES

PUBLISHED UNDER THE DIRECTION
CHIEF OF CHAPLAINS

UNITED STATES
GOVERNMENT PRINTING OFFICE
WASHINGTON: 1942

from New Testament for May 23 NOV. 22

art slandered by those who say they are Jews and are not, but are a 'synagogue of Satan. Fear none of those things that thou art about to suffer. Behold, the devil is about to cast some of you into prison that you may be tested, and you will have tribulation for ten days. Be thou faithful unto death, and I will give thee the crown of life.'

"He who has an ear, let him hear what the Spirit says to the churches: He who overcomes shall not be hurt by the second death."

FALSE DOCTRINE CONDEMNED

"**A**nd to the angel of the church at Pergamum write: Thus says he who has the sharp two-edged sword: I know where thou dwellest, where the throne of Satan is; and thou holdest fast my name and didst not disown my faith, even in the days of Antipas, my faithful witness, who was slain among you where Satan dwells.

"But I have a few things against thee, because thou hast there some who hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, that they might eat and commit fornication. So thou hast also some who hold the teaching of the Nicolaitanes. In like manner repeat, or else I will come to thee quickly, and will fight against them with the sword of my mouth.

1. The Jews are the synagogue of Satan. The true synagogue is the Christian Church.
2. Ten days: the period of trial would be limited and would be about

...which is other than the death of the body, i. e., the final condemnation of sinners.

Facsimile Reproduction of page containing anti-Semitic footnote which the Textbook Commission of The Protestant called to attention of President Roosevelt.

The footnote to this verse (on page 701 of the whole Bible and page 559 of Father Stedman's "Readings") stands in brazen contradiction to the word of Scripture. It says:

"The Jews are the synagogue of Satan. The true synagogue is the Christian Church."

This phrase, "Synagogue of Satan," was a favorite of the popes during the past two hundred years in their encyclicals condemning Freemasonry and other liberal *underground* organizations who fought for democracy and liberty against the aggressive power of popes and kings. The popes in these encyclicals condemn Freemasonry as the instigator of the great revolutions of the eighteenth and nineteenth centuries—beginning with the American Revolution and followed soon after by the French Revolution—that brought democracy and freedom to the modern world. The popes called these revolutions the work of Satan, and borrowed this phrase, "Synagogue of Satan," and applied it especially to the Lodges of the Freemasons.

Since the European Catholic mind

has been conditioned by the Jesuits to combine Jewry and Freemasonry as the co-plotters of the destruction of the Catholic church and the tyranny of kings, the phrase, "Synagogue of Satan," was made applicable to both Jews and Freemasons. It was Father Coughlin who first made public use of the phrase in this country applying it to Jews and Freemasons alike. In a series of three articles in his *Social Justice* magazine, Oct.-Nov. 1939, entitled "*Freemasonry in the Scheme of Satan*," the author repeats the assertion that Freemasonry is allied with the Jews and Communists for the overthrow of Christianity, and ends the last article by calling it, in the words of Pope Pius IX, "The Synagogue of Satan."*

Bryce Oliver, news commentator, speaking over Radio Station WEVD in New York on April 9 in regard to the above-mentioned anti-Semitic texts, said that "at last a way has been found to make church-going people in Amer-

* See THE CONVERTED CATHOLIC MAGAZINE for Feb., 1940, p. 10.

Social Justice, Aug. 1, 1938

quently, the vast majority of Jews most certainly is in nowise associated with the conspiracy against civilization and Christianity, even though a few are.

From Chapter 2 of the Apocalypse, Verse 9, read: "Thou art blasphemed by them that say they are Jews and are not, but are the synagogue of Satan." It appears from this text that those who belong to the synagogue of Satan and are profiting by the destruction of Christianity

12 Social Justice, Oct. 1, 1941Synagogue of Satan

Religious Fr

idea think about the Jews as Hitler wants them to think."

The Associated Press, the United Press and the International News Service refused to print this well-documented story of the teaching of Fascist principles through biblical footnotes. Further evidence of the subservience of the press to the propaganda interests of the Catholic church is seen in the fact that practically all New York and Washington newspapers turned down direct releases of this story. Much credit is due to *The Protestant and In Fact* for the courageous and widespread publicity given it.

The Greater New York Council of the CIO representing half a million members sent a strongly worded protest to President Roosevelt on April 26, which, among other things, said: "This editorial handling of the Bible is malicious in its treatment of labor unions and of our Jewish brothers and sisters."

This protest of the CIO took particular exception to an editorial subhead on page 333 of the Army edition above mentioned, which contains the story of the silversmith Demetrius in *Acts 19: 23-40*. This heading is entitled, "Abuses of Labor Unions." It is entirely gratu-

itous, for the text makes no reference to labor unions.

Professor Ward of Union Theological Seminary in New York says of this Stedman Army edition of "Readings" from the New Testament:

"These are not Bibles but edited selections and never should have been printed and distributed at Government expense because in the selection as well as in the footnotes and subheads they put over an editorial point of view. Thus they violate the fundamental principles of separation of church and state."

George K. Morlan, author, said:

"The Catholic Bible from which we have been quoting has done a great deal of harm and has laid the foundation for the Christian Front, Social Justice, and other malignant enterprises of organized anti-Semitism."

Nazi-fascism plans to conquer its enemies, even in the event of military defeat, by dividing them against themselves. It is not difficult to see the close cooperation of the Roman Catholic hierarchy with this strategy. It constantly spreads suspicion and hatred of Russia—most recently of all through the Catholic cabinet of the Polish government-in-exile. Sowing distrust of organized labor and our fellow citizens of the Jewish faith is just another wedge

Social Justice, Aug. 1, 1938

IS THERE a conspiracy against civilization? Can such a startling statement be proven, if answered in the affirmative, or are the minds of those who conceived such a thing to exist simply deceived, simply bordering upon the twilight of fantastic credulity?

St. Paul spoke about the synagogue of Satan in his epistle. Modernists speak about the "Protocols of the Wise Men of Zion." Pope Leo spoke about the devil who goeth about like a lion seeking whom he may.

driven in to divide the forces of Democracy. It is all the more shocking when it is done by Catholic 'scholars' behind the smoke-screen of the Bible with the fullest written approval of the highest church authorities both in this country and the Vatican.



GEMS FROM JEFFERSON

THOMAS JEFFERSON is receiving well-merited praise this year, the two hundredth anniversary of his birth. His principles still thunder through the centuries and will remain as the bulwark of true democracy for all time. Among the many gems he fashioned, the following are worth recording:

ON RELIGION:

"The care of every man's soul belongs to himself. No man has the power to let another prescribe his faith."

ON PRIESTS:

"History, I believe, furnishes no example of a priest-ridden people maintaining a free civil government."

ON FREE EDUCATION:

"I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man."

ON FREEDOM OF WORSHIP:

"It is error which needs the support of government; truth can stand by itself."

IN A NUTSHELL

THE ROMAN CATHOLIC attitude toward Hitler's National Socialist regime is best expressed in the statement of the German Cardinal Faulhaber, Archbishop of Munich, often praised in the American press for his 'liberal' views. Father Coughlin reproduced it in his *Social Justice* magazine of April 3, 1939, to convince his followers of the justice of Hitler's cause. Cardinal Faulhaber said:

"We are fighting for our rights within the Nazi regime and not against it."

'GODLESS' AMERICAN PUBLIC SCHOOLS!

HERE it is once again:

Jesuit Father Francis P. LeBuffe, speaking at the annual communion breakfast of the Brooklyn and Queens (N.Y.) branch of the Holy Name Society of the Fire Department at the Columbus Club on May 16, 1943, declared (N. Y. Times, May 17):

"Thanks to our godless American public school system, which is un-American, we have a generation today which does not know God."

WILL PRESIDENT ROOSEVELT SPEAK OUT?

ALARM is greater in England than in the United States over the threatened betrayal of Europe into the hands of clerical-fascists. Liberal spokesmen in England denounce it and do not hesitate to place the blame for it squarely on the shoulders of our State Department in Washington.

So imminent does this betrayal seem to Englishmen that Professor Harold Laski undertook recently on their behalf to address an open letter to President Roosevelt in which he begged him to do something about it before it is too late. Mr. Laski implored the President to be on guard against "the Quislings of yesterday's fifth column" and their "lip-service to democracy" now that a victory for the United Nations seems to be in prospect.

Mr. Laski is particularly alarmed over the operations of what he calls the "sixth column in Washington and London," which has helped build up the new clerical-fascist axis to take over control in Europe after the defeat of Hitler and Mussolini. His letter to President Roosevelt, as reported from London in a special cable dispatch to the *New York Times* of April 10, said:

"It is the operations of this sixth column in Washington and London by which we cannot avoid being alarmed. We are alarmed by the patronage extended by your State Department to men like Peyrouton [Marcel Peyrouton, Governor General of Algeria] and by your War Department to men like Otto of Hapsburg. We are alarmed when your Ambassador to Madrid offers ardent support to the evil regime of Franco.

Professor Laski had in mind the Vatican's plan to retain authoritarian regimes in Catholic countries of southern Europe, when he told President Roosevelt that:

"We are alarmed when radio stations in America ask that nothing be said in criticism of the King of Italy, who made Mussolini possible and has been more or less ardent ever since he first reached power. We are alarmed when though Hungary continues to play jackal to Hitler its agency is permitted to go on working in America in the person of Tibor Eckhardt.

Professor Laski goes to the core of the danger of the betrayal of democracy when he emphasizes to the President the plan to restore in Europe the old regimes under the guise of a new 'legitimacy,' in which the Vatican would play its ancient role:

"We seem to see the outlines of a new 'legitimacy' in Europe, its patronage American, its instruments the old regimes, its collaborators men who gladly would have worked for Hitler if it had served their turn."

He ends with a plea to the President to use his influence with Mr. Churchill to give more attention to this great danger lest "he may lead us to victory in the wrong way and leave the next generation to pay the price of his oversight." He also asks the President himself to speak out openly about the danger to the whole world.

Surely President Roosevelt is as aware of the danger of this great betrayal as Mr. Laski. If he would only act on Mr. Laski's request and tell the whole world about it, the danger could be overcome in time. It is an opportunity that Mr. Roosevelt should not neglect.

THE CONVERTED CATHOLIC MAGAZINE, as in past years, will not be published in mid-summer. The next issue will be mailed to you on August 15.

THE MYSTERIOUS CASE OF GENERAL GIRAUD

By PIERRE L'OURSON

HENRI HONORÉ GIRAUD is one of a number of honest, courageous and clever generals of the Third Republic, but until lately was scarcely known to the American public. His name appealed so little even to his countrymen in Morocco and Algeria that the American occupation authorities — contrary to their original intentions — found it expedient to leave Admiral Darlan in charge of the North African administration.

General Giraud's principal title to fame is neither political nor military; it is based upon a personal legend of resourcefulness, tenacity and adventure. From a strictly military point of view there were in France several generals of his rank who might have accepted the command in Africa once the Allies had landed in sufficient force. There were also a number of inspiring political leaders like Edouard Herriot, all of whom, at one time or another, were less closely guarded than General Giraud who was known mainly for his escape from the Germans in both world wars. The story of these escapes is his principal title to public fame.

His most spectacular feat was his escape from the Nazi fortress of Koenigstein in May 1942. In 1914 Giraud did not escape from a German prison camp but from a prison hospital in occupied French territory where he had the constant care of compatriots. Once he had slipped past the German hospital guards Frenchmen and French-speaking Belgians helped him to sneak across the Dutch border. In 1914 Giraud was

thirty-five years old. He was not in Germany. His escape required intelligence and courage but it was not a unique adventure.

His escape from Koenigstein in 1942, however, was an amazing episode. Fortress Koenigstein, deep in Germany, is located on a high rock and accessible only from one side. The sixty-eight year old general did not disclose how he managed to get out.

So far, there have been several versions of his escape. The first version announced from Switzerland immediately after the general's arrival had it that he slipped out of Koenigstein with the help of a rope and managed to get into a train disguised as a woman. A second version has been told in the April issue of *The American Mercury* by Boris Souvarine. According to this version "an agent of the French Intelligence Service was waiting for him outside with a change of civilian clothes."

The first of these two versions is not very plausible. It is hard to imagine the extremely tall General Giraud dressed as a woman. The version of M. Souvarine, formerly a regular contributor to the rightist newspaper "*Le Figaro*," mentions the collaboration of an agent of the French Intelligence Service. Vichy's Intelligence Service so far has been used mainly in the interest of the Germans. It is very improbable that an agent of the French Intelligence should have assisted, under such difficult circumstances, in Giraud's escape from a Nazi fortress in the heart of Germany contrary to Marshal Pétain's and Laval's intentions. The general, more-

over, would have needed a rope more than sixty feet long to reach a point where the rock begins to become accessible.

There is a third and more substantiated version of Giraud's escape. It is based upon the arrest and temporary imprisonment in Germany of Father de S., a Swiss Jesuit priest from the Fribourg diocese who ministered to French prisoners of war. Father de S. was attached especially to interned staff officers. Those who knew him say that he greatly resembles General Giraud.

General Giraud, according to this account, exchanged his uniform for the Jesuit priest's robes. Dressed as a priest and with a Swiss passport—minus his mustache—he did not find it difficult to reach neutral Switzerland. Father de S. was not executed, but released less than six months after the general's escape.

The assistance which General Giraud is reported to have received on this occasion indicates the interest of Vatican clerical circles in his career. Like most French generals Giraud is a devout Catholic. Contrary to the official record he is not altogether non-political.

His collaboration with such supporters of the Nazi "new order" as Peyrouton and Boisson, his opposition to mentioning the words "democratic principles" in the joint declaration that he issued with General de Gaulle under the pressure of President Roosevelt and Prime Minister Churchill at the Casablanca Conference, his revocation of the Crémieux Act—one of the oldest laws of the Third Republic—and the consequent disenfranchisement of 100,000 North African Jews,—all this characterizes Giraud as a reactionary who favors authoritarian government.

When the Nazis interned Giraud with all the theatrical courtesy which

they love to display on such occasions, he was an enemy of Germany as well as the Third Republic. His internment produced a change in his opinions. As a French patriot he still hated the "boche" but he seemed to have become even more bitter in his resentment against the Third Republic.

The report which he submitted after his escape from Koenigstein to Marshal Pétain in Vichy praised the "physical and *moral* health of the German people" and placed the responsibility for France's defeat upon the French Republic. France, according to Giraud, would have been victorious had she but adopted some of those Hitlerian "physical and moral" principles before the Nazis. Only in one respect does he seem to have disagreed with the "good Marshal": He believed that the regeneration of France was possible only through liberation from Germany.

In order to understand Giraud's mentality it is necessary to understand his past. When Giraud in 1898 as a young graduate from Saint-Cyr—the French West Point—was sent to North Africa, the Dreyfus Affaire was at its height. France was in the throes of a deep crisis. Under the leadership of the Jesuit Father Du Lac, the royalists tried to discredit the French Republic by identifying it with an alleged "conspiracy of the Freemasons and the Jews." Almost the entire officers' corps was swept by an overwhelming tide of clerical, nationalist and anti-Semitic propaganda.

The anti-Semitic issue was whipped up with a passion which even Hitler's Streicher in our time has been unable to match. In a public appeal for funds for the widow of an anti-Dreyfus officer, anti-Semites proposed to "prick the Jews with needles until they burst," "to circumcize them up to the shoulders," to "give them sulphuric acid injections," to "strangle the last Free-

* This Jesuit Father de S. is a member of a prominent Swiss family. His full name is withheld here for confidential reasons.

mason with the bowels of the last Jew" etc. Nowhere was the anti-Semitic frenzy wilder than in North Africa.

More than 1,000 army officers signed this appeal. Among them figured a relative of General Giraud. The Dreyfus Affaire was bound to leave an indelible mark upon Giraud—a young officer from a conservative and devout Catholic family, who in 1898 was stationed in the very vortex of the agitation.

One incident in Giraud's later life clearly shows his political associations. In 1936, as military governor of the fortress city of Metz in Lorraine, Giraud became the daily object of public manifestations. Night after night an enthusiastic crowd of reactionaries gathered in front of his official residence. The Popular Front movement was then in its first stage. Manifestations of this kind were not without political meaning. Metz is an industrial city and then had strong trade unions. Labor conditions in Lorraine were among the worst in France. The swing of public opinion toward the trade unions and their political representatives irritated reactionaries and conservatives. With the active support of the clergy and the press they staged manifestations shouting patriotic slogans in order to frighten the middle classes.

In Paris the government became worried about the way in which General Giraud responded to these cheers of "*Vive Giraud!*" He was ordered to report to the Minister of War who interrogated him about "subversive manifestations" in front of his official residence. "There is nothing subversive about the name Giraud," the general is reported to have answered with a disarming smile.

Shortly after, these manifestations became less frequent, as the industrialists of Lorraine had ceased to be frightened

ened by the Popular Front Government. The time for the "National Counter-Revolution" had not yet come. Behind the scenes, however, its wire-pullers were carefully grooming their men for action. A leader of the qualities and rank of Giraud evidently attracted their attention. They had observed and studied him for years and knew every one of his reactions; he was part of their world and they knew he would never step outside the invisible circle in which he had been inclosed.

It was natural that the feudal lords of vested interests and their friends among the higher clergy should have remembered Giraud once they began to doubt of Hitler's victory. After all, they too are Frenchmen; they want neither to abandon the lion's share of their profits to their colleagues across the Rhine nor to be bossed by uncouth Nazis. This movement of re-orientation among the "leading families" of France, which began in the first months of 1942, coincided with a tendency in Vatican political circles to look out for a seat near the brakes of the bandwagon of Anglo-American democracy.

In Rome, in the Papal Secretariat of State where the world's best-trained political observers have access to an infinite variety of secret reports and information, the subtle Italian aristocrats had become aware that the war most probably would not end with a crushing Axis victory and that the Pétain regime was becoming discredited in America and Britain. Pétain's government was one of their principal pre-occupations. It was necessary to find a new man.

De Gaulle, although himself a former student of the Jesuits, was too independent and too much committed in favor of democracy. Among the politicians in opposition to Vichy there was not one who combined real popular appeal with international standing and

who at the same time was absolutely reliable.

Among the generals Weygand was considered, but he apparently was judged too old, politically discredited and too deeply involved in the defeat. An aristocrat like Lattré de Tassigny did not seem advisable.

It was necessary to find a new man of whom it could be said that he personally was not responsible for the defeat. The great industrialists of Lorraine, the de Wendels, Peyrimhoff de Fontenelles and others pointed to the former governor of Metz. Here was a military chief with a sincere hatred of the Germans, courageous and intelligent, a born leader of men, but always ready to listen to advice.

Giraud's return to France after his escape with the help of Father de S. never would have been possible without the support of some of the mightiest men in France. They alone could have prevented Laval from handing Giraud back to the Nazis. Even had Marshal Pétain promised Giraud a safe-conduct pass on his word of honor, Laval could have found a way to kidnap him and place the responsibility upon the Germans. One more of Vichy's platonic notes of protestation would have closed the case. Laval has committed greater treacheries. The fact that this time he did not accept orders from Berlin shows that he was up against a group which even he was reluctant to provoke. In such a case the protection of French industrialists alone was no longer sufficient. Giraud also must have had the backing of the highest dignitaries of the Catholic church, including the Papal Nunzio. Grudgingly Papal Count Laval decided not to incur the displeasure of his Roman sovereign.

Next came the legend of Giraud, or his "build-up," as Americans say. Giraud's refusal to deal with Hitler,

his aloofness from Vichy, the "painful incident" of his escape as Laval called it, and scores of grapevine stories about him made the French people conscious of Giraud. At home and abroad he became popular as "the prisoner who escaped from Koenigstein," the patriot who wished to remain independent while waiting for his opportunity. Giraud himself has strengthened this legend. Only recently, in his speech of March 14 when he declared his willingness to restore the laws of the Republic with the exception of the Crémieux Act, he presented himself to his listeners at home and abroad as "the prisoner who escaped from Koenigstein."

Even more spectacular than Giraud's escape from Koenigstein was his "escape" from Laval's France, once the higher clergy and the patriotic group among the great French industrialists had persuaded the Allies that Giraud was the man of the hour.

General Giraud was living on the estate of his sister near Lyons, more than 200 miles from the sea. The estate was reported to be closely guarded by about a hundred agents of the Gestapo. Laval's secret police also were on his tracks. Despite this constant control, despite the suspicion which must have been in the mind of Laval, the lanky general—his newly-grown moustachios intact—succeeded in reaching the port of La Ciotat where he embarked on a British submarine. La Ciotat is no little fishing port but a naval station with a big and active shipyard. This time General Giraud also had American assistance and there can be no doubt that the U. S. officers who got him out of France discharged themselves of their duty with imagination and dexterity. But however great their knowledge of conditions in France, they could not have succeeded without the cooperation of influential French accomplices.

In North Africa today, General Gir-

aud holds the center of the scene. With him are his old acquaintances from Lorraine—the steel barons de Wendel and other prominent industrialists and bankers. With him also is the blessing of all those who in the past have accepted Fascism as a lesser evil than democracy. With him are his Catholic church advisers, and the majority of officers' corps steeped in the anti-Dreyfus tradition. With him are diplomats and archbishops, prefects and presidents of Chamber of Commerce—a wealth of respectability and all the re-

spectability of wealth.

But with him also are thousands of brave and honest common men of France who always wanted to fight the German invaders. They gladly follow the "prisoner who escaped from Koenigstein," but great would be their disillusionment should they discover that this able soldier, now their chief, has remained the prisoner of an unholy alliance of Mammon and the Vatican. The disillusion would be most fatal to those French Catholics who truly seek a regeneration of their Christian faith.

SPANISH BISHOPS' OATH TO FRANCO

ACCORDING to the agreement signed between the Vatican and Franco Spain on June 7, 1941, all newly appointed bishops in Spain must swear an oath of fidelity to "the Chief of the Spanish State and the Government established by Spanish laws."

Following is the official text of this oath published for the first time by the Madrid press on April 8, 1943:

"Before God and the Holy Gospel, I swear and promise as befits a Bishop, fidelity to the Spanish State.

"I swear and promise to respect and make my clergy respect the chief of the Spanish State and the government established according to Spanish laws.

"I swear and promise moreover not to take part in any agreement nor to take part in any meeting which may prejudice the Spanish State and public order, and I will make my clergy observe similar conduct.

"Occupying myself with the welfare and interest of the Spanish State I will endeavor to avoid all evil which threaten it."

On the above-mentioned date the four newly appointed Bishops of Salamanca, Barcelona, Jaen and Ciudad Real, solemnly took this oath in El Prado Palace in the presence of Generalissimo Franco. The papal nuncio, Gaetano Cicognani, and the primate of the church in Spain, Most Reverend Pla y Deniel, Archbishop of Toledo, watched the ceremony.

All the members of the Cabinet later joined the new bishops, the nuncio and the primate at a luncheon given them by Generalissimo Franco at the palace.

The Catholic press defended the above-mentioned oath of the bishops to Franco by saying that it is no different from the oath that the bishops of Germany take to Hitler and the Nazi Government.

OUT OF PRINT

WE REGRET that the book, "WHY 854 PRIESTS LEFT THE CHURCH OF ROME," long advertised by us and in demand by many of our readers, can no longer be had. The present edition was published in London and paper shortage there prevents another edition till after the war.

REGIMENTED RELIGION IN FRANCO SPAIN



Religion is made political in Fascist Spain. Here Loyalist prisoners, who had fought the political power of the Roman Catholic Church in Spain, are taught their catechism by a priest.



More than half a million Spanish Republican prisoners remain in Franco jails. They undergo a process of "Redemption" by a system of forced religious instruction. Prison sentences may be shortened if they show signs of complete "repentance" for having fought for the Loyalist cause against Franco, and if they make good progress in this religious training. Here a priest is shown leading a group of young prisoners to a catechism class.

On the Lookout

By J. J. MURPHY

THE POPE AT THE PEACE TABLE

ARGENTINA, dominated by the Catholic hierarchy and large Catholic landowners, is Hitler's constant friend. Ramon Lavalle, former Argentine attaché in Tokyo, in a radio address of April 9 over WABC said that "Argentina has been the eyes and ears of the Japanese government in the western hemisphere," supplying through the Japanese embassy in Argentina daily reports on what is happening in the United States.

None the less, Argentina attempts to defend its "neutrality" on the grounds that it will enable it to intervene later on to settle a deadlocked war. *PM* of April 29 reports from Montevideo that Argentina's plans are based on the assumption that:

"the war will end in a deadlock which Argentina, in conjunction with the Vatican, will be able to settle . . . Furthermore, Argentine officials insist they have a close tie with the Vatican, reporting that Argentina's former ambassador to Madrid, Adrian Escobar, had a long visit with the Pope before returning from his last European trip. Escobar is quoted as saying the Pontiff demonstrated 'the greatest interest in the eventual intervention of Argentina.'"

It is interesting to note that the Vatican uses a lame excuse, closely akin to that of Argentina, to justify its refusal to condemn Hitler. Geoffrey Parsons, Jr. in an article in the *N. Y. Herald Tribune* of April 19 says:

"Pope Pius XII has balked all efforts by the United Nations and especially President Roosevelt to obtain the Pope's openly expressed moral approval of the Allied cause or even his condemnation of the Axis cause, because the Holy See believes that by remaining neutral it can play a more useful role in the post-war world, according to Count Michael de la Bedoyere, editor of *The Catholic Herald*, published at London."

Quoting from an article by de la Bedoyere in *The Fortnightly*, an English periodical, on Vatican world policy, Mr. Parsons says:

"The Church, according to the Catholic editor, sees things hidden from the aver-

age Englishman or American, who is concentrating on the destruction of the evils of Hitlerism. The Church, he argued, sees that a new order in Europe under the leadership of Great Britain, America and Russia might turn out to be a Europe dominated by Russia. He even went so far as to say that 'just as the creation of a moderately authoritarian bloc in good time might have prevented war from breaking out, so the nursing, so to say, of the same elements at the present time may help to stabilize a very dangerous and difficult situation after the war.'

Meanwhile the campaign goes on in America to secure a seat at the post-war peace table for Pius XII. Dr. Leo F. Stock, former professor at Catholic University in Washington, now a staff member of the Carnegie Institute in Washington and chairman of the American Historical Association, is one of the leading propagandists for establishing formal diplomatic relations between this country and the Vatican and securing a place at the Peace Conference for the pope. In speeches before the Charles Carroll Forum, he based his arguments on the fact that there are now 37 countries with ambassadors or ministers at the Vatican and the fact that "the Vatican has the best intelligence service in the world and means of gathering information from all corners." Among other assumed facts he made the following oracular statement:

"That the chances for a just and enduring peace would be more likely to succeed if the Pope should be invited to sit at the peace table, cannot be questioned."

* * *

AGAINST THE COMMON MAN

Msgr. Fulton J. Sheen, in his Easter Sunday sermon at St. Patrick's cathedral in New York City, got in his usual sneer at Russia by speaking of "Poland crucified by two thieves." In his sermons he also makes a regular point of subtly attacking the authority of the people or the principles and ideals of democratic society. In reporting the above sermon in the *N. Y. Herald Tribune* said: "He referred to the sneers of the mob directed toward Christ at his crucifixion as the *supreme proof in all history that the voice of the people is not necessarily the voice of God.*" In his Glens Falls lecture of February 5 he was reported by the local *Times* as warning that "*the new anti-Christ will come disguised as the great socialist and as one who loves humanity.*" He later added: *In any great*

crisis of civilization, the only ones who ever see clearly are at the extremes, the very simple or ignorant people, and a few intellectual giants. The great masses never see."

AGAINST FEDERAL AID FOR PAROCHIAL SCHOOLS

FEDERAL money is being used "for the improvement and maintenance" of parochial school buildings, as was disclosed in last September's issue of THE CONVERTED CATHOLIC MAGAZINE.

At the present time there is before the Senate a bill (S. 637) for the appropriation of money to aid needy school systems throughout the country. In an attempt to restrict such money to the use of public schools, Mr. Benjamin C. Marsh, executive secretary of *The People's Lobby* in Washington gave the following testimony before the Senate Committee on Education and Labor, on April 7, 1943:

"This bill should be amended to stipulate definitely that not one cent of funds appropriated for instruction, or for construction of schools, shall go to Catholic schools or any other private schools, or for assistance to pupils of such schools. Self-respecting church organizations do not ask for Federal aid for their non-government schools, and others shouldn't get it."

"The furore over teaching American history in our schools is partly synthetic, but now is a good time to stress the basic American doctrine of separation of church and state. This is essential for the survival of either, and both. This issue is peculiarly pregnant now, since it was largely the pressure of the Catholic Hierarchy, with its influence here, which led the President seeking the Catholic vote, to back Hitler and Mussolini in Spain, where we could, legally, have put an effective crimp in their aggressive ambitions. We didn't, and we got a big war in which the Administration has changed sides, since the war started in Spain, and we may be asked to change sides again, despite the talk about 'unconditional surrender.' The issue is accentuated by the missions of Myron C. Taylor to the Vatican, and the prolonged political journey of Archbishop Spellman to the

Vatican, to Franco, and to intermediate points.

"American taxpayers won't stand for any more withholding of taxes to subsidize non-government schools, while millions of children, satisfied to be just Americans, are so severely rationed on their educational opportunities. If there are parents of children, not satisfied to have their children just Americans, they should pay for their tastes—or move out."

"We Americans cheerfully pay billions for defense of our principles, but don't feel called upon to pay taxes for those who are not satisfied to be Americans. If this bill is amended to limit Federal aid to government schools, and is again defeated, the American people will know whom to blame."

The People's Lobby, Inc., is an organization open to all who wish to cooperate in the fight for liberal social progress and the responsible handling of Federal funds. Its president is Methodist Bishop Francis J. McConnell, noted defender of the Loyalist cause during the Franco revolution in Spain. The society's headquarters are in Washington at 1410 H. Street, N. W.

GARGANTUA RECEIVES A BLESSING

DONKEYS in Rome receive a special blessing each year at a church celebrated for this ceremonial. But blessings in the Roman Catholic church are not restricted to domestic animals nor to the superstitious peasants of Italy. In Sarasota, Florida, when the Ringling circus rolled out of its winter quarters, an hour-and-a-half blessing was given to the entire circus—nothing was overlooked, neither Protestant nor Jew, nor monkey nor gorilla, not even the boxcars or the sideshow freaks.

An Associated Press write-up, featured in the *Philadelphia Inquirer* of April 1, said:

"The full ritual of the church was conducted by the Rev. Charles Elslander of St. Martha's Church. During the hour and a half ceremonial, contrasting sharply with the rush and roar of last-minute loading, a blessing was extended to the entire circus personnel, animals, equipment and even the train crews. Among the last animals loaded were the gorilla couple, Toto and Gargantua . . ."

MSGR. SHEEN GLORIFIES THE SYLLABUS OF PIUS IX

THE SYLLABUS OF ERRORS of Pius IX has been condemned by modern scholars as the antithesis of liberal progress and modern democracy. It is a blanket condemnation of modern civilization—and an 'infallible' one at that as was proved in THE CONVERTED CATHOLIC MAGAZINE of December 1941.

In recent years, however, Catholic controversialists found that the easiest way of defending the Syllabus was not to defend it at all, to deny its infallibility and pooh-pooh it as the individual opinion of a by-gone pope. Only by such falsifications of fact has the Catholic church managed to survive in the present-day world.

Now, in a moment of arrogant indiscretion, Msgr. Fulton J. Sheen lets the cat out of the bag. He speaks out in public what, in recent years, was confined to seminary classrooms, namely, the uncontested truth of the Syllabus of Pius IX. Note, however, that in the following quotation Msgr. Sheen carefully avoids the use of the word "Syllabus"; he speaks of Pius IX's encyclical *Quanta Cura*, which is identical with the Syllabus in thought and word. In fact, the Syllabus of Errors is a series of excerpts from the encyclical *Quanta Cura* put in the tricky form of negative condemnations.

The *Glens Falls Times* of upper New York State in its issue of February 5, 1943, reported the lecture of Msgr. Sheen, given in the local Knights of Columbus auditorium, on the "nineteenth century roots of the present period." It goes on to say:

"Pius IX, Msgr. Sheen said, brought upon himself the condemnation of Catholics and non-Catholics alike when he stated in his 'Quanta Cura' encyclical that the Church and 'progress, liberalism and modern civilization' were irreconcilable. Today, 80 years after, great minds everywhere recognize the truth of the Pope's condemnation, he said."

Perhaps Adolf Berle Jr., of the U. S. Department of State, noted for his clerical-fascist leanings, is one of these "great minds." He is reliably reported to be taking instructions in Roman Catholicism from Msgr. Sheen. (This does not mean that he will have to profess Catholicism, at least openly. Such an avowal, at the present time especially, would be detrimental to the international political interests of Catholicism. It would impair his usefulness.)

LEGION OF DECENCY

THE CATHOLIC HIERARCHY seldom moves without the backing of 'Big Business'. They are the Gold Dust twins of extreme conservatism. The instantaneous success of the *Catholic Legion of Decency*, in the late 'thirties, in bringing Hollywood to its knees was no mystery to those who knew the tie-up between the Jesuits and Hollywood's multimillionaire angel. His name was Dr. A. H. Giannini. He died in Los Angeles a few months ago.

Dr. Giannini, a native Californian, was trained by the Jesuits at St. Ignatius College, San Francisco, where he graduated in 1894. He entered the banking business in 1908 with his brother who had founded the Bank of Italy. He later became the financial pillar of the growing movie industry. In 1936 he became president of United Artists. The N. Y. *Times* of February 8 said of him: "The doctor is credited with lending \$3,000,000 to Samuel Goldwyn, \$4,000,000 to William Fox and lesser sums to other producers."

With Dr. Giannini at their right hand, the Jesuits, acting through Archbishop McNicholas and other front men, had no difficulty in intimidating Hollywood producers. The Jesuits, of course, were not interested in a trivial question of mores, but they were interested in the political prestige to be gained by demonstrating to the country and the world how quickly and efficiently they could make the 'big shots' of Hollywood bow before the Fisherman's Ring.

True to custom, the Jesuits kept close to their wealthy Californian alumnus. They made him a member of the board of regents of their Loyola University in Los Angeles. In fact, it was while attending one of these board meetings that he was stricken with a fatal heart attack.

* * *

SEPARATION OF CHURCH AND STATE

MOTHERS' HEALTH COUNCIL of Massachusetts at its annual meeting of April 11 took to task Catholic Mayor Tobin of Boston for a speech he gave two days previous at a communion breakfast of the Boston police department. The resolution adopted by the Council read in part as follows:

"As American citizens, we recognize that the principle of separation of church and state is the cornerstone of

a free and democratic society. Religious freedom—the first of the Four Freedoms for which the husbands, brothers, fathers and sons of many of us here are staking their very lives—means separation of church and state.

"In this year of world-wide struggle, and on this 200th anniversary of the birth of the great American champion of the principle of separation of church and state—Thomas Jefferson—we would be failing in our duty if we did not take note of and vigorously challenge certain dangerous tendencies toward the insinuation of particular denominational religious activities and doctrines into the sphere of civil rights and public service. Such a tendency is revealed in the quasi-official organization of strategic and powerful groups of public servants for purely denominational religious ceremonies, in connection with which other supposed public servants proselytize particular denominational religious-political doctrines and programs, often incompatible with the religious and civil freedom of persons of other religious outlooks . . .

"Against the danger of authoritarian statehood, created as the pawn and servant of particular religious institutionalism and doctrine, we rise in strong and honorable determination."

* * *

IRISH HELP FOR HITLER

IRISH REPUBLICANS, all of whom are Catholics, have planned to sabotage all Northern Ireland. The N. Y. *Herald Tribune* of March 12 reports that their plot "to disorganize war industry, defenses, services and transport has been disclosed in documents seized from the organization, Attorney General J. C. MacDermott announced today."

One week previous to the last-minute seizure of the above-mentioned plans and the start of a new campaign of terror, the Roman Catholic church attempted to intimidate the Belfast authorities from making further police raids. The N. Y. *Times* of March 8 reported:

"A statement read in all Belfast Roman Catholic churches today condemned police raids, searches and internment of young men in Northern Ireland. The statement was written by the Bishop of Down and Connor, the Most Reverend Daniel Mageean."

CATHOLIC PAPER DISTORTS FACTS ABOUT US

"OUR SUNDAY VISITOR," leading weekly Catholic newspaper of America with a circulation of several million, made a statement on the identity and background of our Dr. J. J. Murphy, after his lectures last November in Washington, D. C. It discussed the matter in its November 22 issue in its "Father Quiz" column.

The Washington newspaper advertisement about Dr. Murphy was given in a recent issue of THE CONVERTED CATHOLIC MAGAZINE. "Our Sunday Visitor," following the prescribed Jesuit technique, set up inaccurate statements not contained in the advertisement and then proceeded to refute them.

None the less "Our Sunday Visitor" was forced to admit openly that Dr. Murphy is a Roman Catholic priest of the Benedictine Order, that he studied in Rome, served in China and added that he "did accompany Archbishop Costantini (Apostolic Delegate to China) on that prelate's visit to the United States en route to China, in 1931, acting as the Archbishop's secretary and staying at the Delegation in Washington for a few days."

By its inability to deny, "Our Sunday Visitor" admitted that Dr. Murphy has three degrees in theology, including the doctorate, and that he left the priesthood of his own accord. This Catholic paper is to be congratulated that, on the basis of investigation and better knowledge, it at least omitted the time-worn and scurrilous epithets of "renegade priest" and "Judas Iscariot," applied to Dr. Murphy by the uninformed Catholic *Canadian Register* last October.

The quibbling of "Our Sunday Visitor" on such canonical technicali-

ties as whether Dr. Murphy was formally "*attached*" to the Apostolic Delegation in Washington, while serving with papal diplomat Costantini, is not worth discussing. The same may be said of its misstatement as to the length of his residence at the Delegation—since it is a question of their word against his.

If the Catholic authorities care to challenge the existence of Dr. Murphy's doctorate in theology and four other university degrees (which they neither deny nor admit), we will be pleased to refute them with a photostatic copy of each.

Of particular importance is the denial that Dr. Murphy was professor of dogmatic theology at the Catholic University of Peking, China. "Our Sunday Visitor" based its denial on the word of Monsignor George B. O'Toole of Catholic University in Washington, who claims that in 1933 he was at the Catholic University of Peking with "the power of appointing all professors" and "never appointed any professor by the name of Murphy." In response to our request for clarification of Monsignor O'Toole's statement, Dr. Murphy said:

"Monsignor O'Toole, author of the foreword to the fascist booklet "The Liberal Illusion", is well known to the American hierarchy, particularly for his absent-mindedness. The declaration of 'Our Sunday Visitor,' however, quotes him as making several untrue statements that cannot be attributed to his forgetfulness. The facts of the case are as follows:

"In the school year of 1932-33 I was professor of dogmatic theology at the Catholic University of Peking, run at that time by the American Benedictines. During that year Father O'Toole (who was not yet a monsignor) was not in China, as his passport and the U. S. immigration records will show. In the

summer and winter of 1932-33 he was in the United States and the following spring he took a trip to Europe.

"Full and exclusive authority over the pontifical Catholic University of Peking was vested by Pius XI in 1930 in the Right Reverend Chancellor of the University, Francis X. Clougherty, a Benedictine. He was still in charge in 1932-33. It goes without saying that authority in a Benedictine university would be vested in a member of the Order, not in a secular priest such as Father O'Toole.

"Monsignor O'Toole's purpose in claiming such powers is obviously a desire to 'boost his own stock' in Washington, where most ecclesiastics could be easily persuaded that 'Chancellor of the University of Peking' was a purely honorary title, such as it is at Catholic University in Washington.

"Proof that Father O'Toole was never granted any powers over the Catholic University of Peking can be found in the records of Cardinal Fumasoni-Biondi, now head of the Congregation de Propaganda Fide in Rome which subsidized the university.

"That I taught dogmatic theology at the Catholic University of Peking can easily be proved. Some of the priests to whom I taught theology are Chinese and naturally are not available for testimony in this country. Others were Americans now in this country of whom I shall name a few: Father Raphael Maguire now at Catholic University in Washington; Father Hugh Wilt, now at St. Vincent's Seminary, Latrobe, Pa.; Father Nicholas Scoville of Holy Cross Abbey, Denver, Colorado.

"I would suggest that, the next time, 'Our Sunday Visitor' seek its information from one who is not suffering from delusions of grandeur."

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THE PASSING SHOW

P. J. WHELAN

PROTESTANT Governor Thomas E. Dewey of New York vetoed the Wilson bingo bill on April 16. It had been passed in the legislature by Catholic political pressure in Albany, and would have permitted religious organizations to operate bingo games in any community where only five per cent of the voters asked for such games. The Catholic church wanted to make sure of its bingo profits, even in spite of the opposition of the ninety-five per cent majority! But despite the legal ban against it, bingo is being conducted illegally in some New York Catholic churches, and the police authorities, under Catholic Commissioner Lewis Valentine, take no action against them.

JAMES A. FARRELL, former president of the U. S. Steel Corporation, died on March 28 and his funeral rites were celebrated with great pomp and ceremony at the Jesuit church of St. Ignatius Loyola on Park Avenue in New York. Among the more than 1,500 persons present were four bishops, a host of monsignori, officials of the Jesuit order and leaders in the steel industry, in the shipping and banking world.

Mr. Farrell was an ardent supporter of the Jesuits, especially of their "School of Foreign Service" at Georgetown University, where Catholics are trained by the Jesuits for careers in our State Department. He was also a Papal Knight of St. Gregory the Great and a Knight of Malta. The late J. P. Morgan, though an Episcopalian by religion, was also a Papal Knight of St. Gregory the Great.

"THE SUNDAY SCHOOL TIMES" reports that Roman Catholics in Brazil are planning to build in Belo Horizonte a cathedral larger than St. Peter's in Rome or St. John's in New York. It will receive State subsidy. This money might better be used for social welfare and especially in the fight against illiteracy, which, according to the N. Y. Times of May 3, "is thought to be from 45 to 50 per cent." The Bishop of Belo Horizonte protested to the United States Government in 1942 against the establishment of Protestant missions and schools in Latin America.

UNDER the Catholic-Fascist regime in Austria before Hitler took over, any Catholic who wanted to become a Protestant was required by government decree not only to make formal application to church authorities, but also to submit to a mental examination. This fact was reported from Vienna in a United Press dispatch of November 15, 1938.

FATHER T. L. RIGGS of Connecticut, Catholic chaplain at Yale University, died the first of May. He left to the St. Thomas More House at the university a trust fund that will yield an annual income of \$5,000 to pay for a chaplain. The *Herald Tribune* of May 6 adds: "Such income as will not be necessary to maintain the chaplain will go to distant cousins. In addition, he gave Yale his collections of Japanese, Chinese and Corean art."

SPAIN, Portugal, Ireland and Argentina still have embassies in Washington and the usual diplomatic privileges and immunities. This makes things very convenient for the Nazi spies.

"ST. MARY'S CHRONICLE," Roman Catholic monthly bulletin published in Long Island City, New York, in its April issue, said: "Sad to say, there is in every parish a number of people who don't go to Mass and the Sacraments. That should not be; but nevertheless it is true. Leading men in Church and State would recommend that attendance at church on Sundays be made compulsory, just as attendance at school is made compulsory."

JAPAN has been treating Roman Catholic priests and nuns in its conquered territories with very special favor. The latest report in the N. Y. Times of May 2 told that forty-four Maryknoll nuns in Manila (Philippines) have been freed from internment and are at liberty in that city. Non-American priests and nuns, such as Spaniards (who predominate there), were free at all times to continue their work. The Japanese, several weeks previous, allowed fourteen American priests of the same Maryknoll order to leave Hongkong and enter China to continue their work.

SO CLOSE is the tie between church and state in Vichy France that a Catholic prelate is attached to the embassy staff in foreign countries. A Msgr. Boyermais has been 'religious attaché' in Fascist Spain.

About Books

THE ROBE, by Lloyd C. Douglas; Houghton Mifflin Co., 695 pages. Price \$2.75.

THIS is a novelized version of the crucifixion of Jesus Christ and its effect on Demetrius, a Greek slave, and his master, Marcellus, who is pictured as the Roman Tribune who commanded the Roman soldiers who actually performed the crucifixion. The author makes Marcellus the winner of the seamless robe of Christ for which the soldiers gambled at the foot of the cross. The book remains the best seller in the fiction lists in most parts of the country.

There is much in the story that we cannot agree with: making the robe of Christ a relic that in itself possesses healing power; the fabrication that this robe was given to Peter in Rome at the death of Marcellus, and an explanation of the miracles of Jesus that contradicts the plain story of the Gospel.

The virtue in the book is its portrayal of the priests of Jesus' time, which can so well be made of priests since that time and today. The author's treatment of them shows up the tragedy of Christianity by bringing out the fact that the very deceptions against which Christ inveighed in his time are practiced today in his very name by a priesthood copied after that which he so mercilessly condemned—blind guides, hypocrites, deceivers of the people who trust them, priests who profess to be able to open the gates of heaven, but who, in Christ's own words, actually "shut up heaven against men," who "neither go in themselves, nor suffer them that are entering to go in."

Some of the best passages of the book relate to these priests. Paulus, the gruff centurion, tells Marcellus about them strutting through the streets of Jerusalem:

"Why, sir—you should see them! Sleek, paunchy, old fellows, swathed from their whiskers to their sandals in voluminous black robes, stalking through the streets with their heads thrown back and their eyes closed, beating their breasts and blearing about their lost kingdom and bellowing for their Messiah! Pouf! They don't want any other kingdom than the one that stuffs

their wallets and their bellies. They don't want a Messiah—and if they thought there was the slightest likelihood of a revolution against Roman domination they would be the first to stamp it out."

In Christ's time as today there was the same tie-up between the priesthood of a political church and the tyranny of the authoritarian government of the Roman Empire—the conspiracy between authoritarian church and authoritarian state over the heads of the fear-ridden common people. The author has Paulus again tell Marcellus:

"The sight that always makes me want to slip a knife under one of those pious arms, upraised in prayer, is the long procession of the poor and sick and blind and crippled trailing along after one of these villainous old frauds, under the impression that their holy cause is in good hands."

It was because Jesus Christ opposed these religious deceivers of the people that they conspired with Pilate the Roman Governor to put him to death. And the irony of it should not be lost on the reader that a similar priesthood today, *acting in the name of Christ*, teaches, even in democratic America, that it has the right, as those other priests in Jerusalem, to call upon Pilate to persecute and kill those who oppose them and expose their deceit and treachery, as Christ did.

The Robe, in spite of its subtly Romanizing tendencies, should be read by those who want to know the attitude of Jesus Christ toward deceptive religious teachers.

* * *

"SONG OF BERNADETTE," the story of the Catholic shrine of Lourdes by Franz Werfel, continues to be a best seller and is being made into a movie.

The success of the book among Catholics is due in great part to the following much-publicized letter written by the author to Archbishop Joseph Francis Rummel of New Orleans. He wrote the archbishop as follows:

"I am . . . a Jew by origin and have never been baptized. On the other hand, I wish to profess here before you and the world that . . . I have been decisively influenced and molded by the spiritual forces of Christianity and the Catholic Church. I see in the holy Catholic Church the purest power and

emanation sent by God to this earth to fight the evils of materialism and atheism, and to bring revelation to the poor soul of mankind. That is why, although standing 'extra muros' [outside the walls], I have made it my purpose to support with my modest and humble abilities the struggle which the Catholic Church fights against those evils and for the divine truth."

Advance publicity for the film version of Werfel's book is a good sample of Jesuit sophistry. It says: "To those who believe in God, no explanation of the story is necessary. To those who don't believe in God, no explanation will suffice." In other words, Protestants are being made to think that all those who believe in God must accept the story of Lourdes and Bernadette, and that if they don't, they do not believe in God.

The newspapers place Werfel's book in their best-seller lists, where it rightly belongs—under the heading of "Fiction."

* * *

SALVADOR DALI, Spanish surrealist painter, has written a muddy, gruesome book about himself entitled, "*The Secret Life of Salvador Dali*".

A passage, however, that interests us is where the author expresses his conviction that after Hitler all of Europe will be "Catholic, aristocratic, monarchic." He probably means that Europe would then be suited to paranoiacs like Hitler and Salvador Dali!

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CORREGIDOR

Men of the blood-red Rock, Corregidor;—

The Rock, the living Rock, for which you died,
Freedom still stands, enthroned above the war,

No treacherous foe can scale that mountaintop.

Your dying hands rebuilt above the world

A fortress for the unconquerable mind,

A mountain with a sky of stars unfurled

Above it, and a hope for all mankind.

Men of the Rock, far over sea and land,

Your thunder-cloven crests once more grow bright.

America, the torch in her right hand Re-crowned with fire, is moving through the night.

America, by land and sea and air.
Moves to her dead. Let all her foes beware!

—Alfred Noyes.

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LOOKING AT DR. MURPHY

Dear Dr. Murphy:

The letter from your namesake as reproduced in the May number of your magazine interested me.

When I attended your talk at Mount Vernon recently, I was naturally interested in your person. I thought your facial expression suggested internal peace. My judgment of your character, before hearing you speak, was that you were of a reflective, decidedly non-radical type. The impression was confirmed by your tranquil manner of speech, and your entire lack of venom.

After reading your namesake's letter, I felt impelled to drop you a line as to my personal reactions.

Much strength to you in your work. If possible, send me some application blanks for new subscribers.

Cordially yours,

(Pastor) Robert A. Biegner,
Immanuel Evangelical Lutheran Church,
Mount Vernon, N. Y.

* * *

P. O. DISCRIMINATION

A PROTESTANT MINISTER, whose copies of THE CONVERTED CATHOLIC MAGAZINE were returned to us marked "Removed," writes:

"I had been wondering why I no longer received the C. C. Magazine. When I left Chilton (Wis.) in January to accept a church in Minn., I left money with the postmaster to cover postage necessary to forward all second-class matter, until such time as I could notify publishers of my change of address.

"It so happens that every magazine I had been receiving while in Chilton has been forwarded to me here EXCEPT THE CONVERTED CATHOLIC MAGAZINE. Could there be any connection between this and the fact that *everyone in the Chilton post office is a Roman Catholic*?"

"This sort of business is enough to make anyone angry and to forget thoughts of charity toward that group. Unless Protestant people wake up they will find themselves back where they started at the time of the Reformation.

"Please forward the magazines. I have missed them greatly."

—J. M. A., Holland, Minn.

* * *

"MY wife and I are former Roman Catholics, and your magazine has helped us to understand the true teachings of Christ as we have never known them before."

—A. D. L., Detroit, Mich.

* * *

HONEST BUT MISGUIDED CATHOLICS

One of them writes as follows:

"HOW dare you send such trash through the mails to try and slander our Holy Father and our Holy and pious priests who are all educated gentlemen. How can you expect to meet your God and to make up such cruel lies about his Chosen People that he has called to serve him to try and save the souls of others. You try to defame God's Holy Church that was founded by our Lord Jesus Christ . . .

"If you all would adhere to the Catholic Church the world would not be as it is today. Those that live up to the teachings of the Catholic Church will never do wrong. Why not Catholics in high positions when they are qualified for it; a Catholic founded this country . . .

"I was always too innocent to think there was such cruel liars and traitors in this world. I suppose I judge others by myself. I suppose it is all ignorance on your part, but you shall answer for it some day, for God is just.

—Agnes Kelly,
Nyack, N. Y.



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